

English claims or gets the greater part of attention.

Inheriting a system, we still use English in administration as if any large part of the population understood that language; and in courts of law where judge,

accused, witness and lawyer, all know Kannada, evidence is often recorded and judgment delivered in English as if it did not matter in what language this is done. The position will, no doubt, change as it is realised that all this is not quite sound.

An awakening has already come of which the good results are visible in literature, in art and in social life. The task now awaits the country of moulding the new culture combining the best part of the heritage of the past and the best that has come with Western education.

To understand this heritage itself is an important part of the task. If we look only at the worse half of the culture we are likely to think that the best course would be to wipe off the past and begin anew.

Many people to-day get this feeling when they look at the harm that caste has done and is doing to the national cause. They have the same feeling when they look at the absurdities to which image worship has led in our temples. They get a similar feeling when they think of the helplessness, to which retrospective application of the doctrine of *Karma* has reduced the people.

To some the only course in all these cases seems to be to uproot that which has led to the error and not attempt pruning of twig or cutting of branch. This impatience is

natural but not wise. In the first place, the error is not a necessary result of the doctrine or belief from which it has arisen. In the second place, it would not be possible to remove doctrines and beliefs from the life of